

M1534
Saturday & Sunday, February 8-9, 1969
Barn
Lunches
and
Saturday, February 8, 1969
Guest House
Evening

Saturday, Barn Lunch

Mr. Nyland: Please keep on eating while I talk, so as not to wait until the bitter end and having all kind of silences during this. I do not know what you think about while you eat and when nobody talks, and it's a little bit warped, perhaps a little bit forced. I wouldn't like that. So just continue with whatever you are doing, and whatever you can hear you can ... you can listen to. And perhaps it's even better that I do it that way, because sometimes what I say is not that important. It belongs to your regular life, and you know more about that than I do.

There are a few things I want to mention. In the first place, this question of the trip. We will try to arrange it in such a way—and I've said a little about it before—it is open to a variety of people. But I want to make sure that we'll make plans well enough in advance, and also that those who can come, that they really can do it, afford it as far as time and money is concerned. And there are certain requirements that I think that we ought to fulfill this time, instead of having a little bit of a haphazard troop just going across the country.

But, we work that out in general ... but the one thing that appealed to me, what I heard this morning: Jerry and Arlene are now going to concentrate on something definitely having in mind to be able to make this trip, and they've made a resolution for themselves that from now on they will work 8 hours a day, in order to earn enough money with the pottery so that they have a chance. And that, I think, is exactly that kind of a determination that I like. Because it means that they are willing to do something in the form of a sacrifice, of being able to concentrate in

finding some means by which they can earn some extra money. And having, now, the pottery and having the chance to actually sell everything they do make, it is only a question of their energy; as much as they can now apply to that kind of a purpose, having in mind of course, then, to be on the trip and be free and take from the trip whatever they can.

This attitude that one should have towards a trip is exactly the same kind of attitude one should have towards the possibility of doing something exceptional. And that many times this gets a little bit snowed under, because you don't seem to realize that what you are trying to do—and work for—is also something exceptional, and it does require on your part something that matches that exceptionality.

Last night I talked a little bit about how much actually I believe that the ideas of Work should be in a person, and how gradually he should put the emphasis on his possible evolution and that that, I think, is still lacking. And I compared it with periods ... of course I know myself in my own life and how sometimes interest goes up and down and how, sometimes, you are snowed under as far as the rest of the world is concerned and it covers you and then it is very difficult to do anything about your inner life. And sometimes you are affected too much by inner life or outer life or whatever the state is that you find yourself in, and then you do not know what to do about it and sometimes you run away from it.

But the question is: All the time you have to face your life as it is and as it is being lived by you, and you have to come to certain conclusions regarding it. Because there is a tremendous range between a person who has no interest whatsoever to wish to continue to live, and a person who has all the desires and knows in what direction it should go; and in between there are these vacillating moments for oneself day by day, sometimes during a day changing and you do not know, and then sometimes you make up your mind, off you go and go somewhere else. And, where will you go? Because you take yourself and all your troubles, and everything that is your psychological state you take with you. You're not able to get rid of it. You're not going to just go through a bath and when you come back you're psychologically clean. It stays with you. And the whole problem of life is that you have to eat, you have to digest it, you have to make something of it in yourself; so that whatever is right, *that* can give you then food, nourishment, and whatever is wrong, that *that* is eliminated.

But then of course Work, it means work—psychological work—same way as your stomach is working physically for you. This kind of attitude, it is so silly when you try to get away with

nothing—or rather, that you try to avoid it. Some day you will have to face all these conditions. And it doesn't mean that you have to face it in this life. I don't know, maybe you have to return again and again as life. The unfortunate thing is you find yourself with this life and also you find yourself with a form in which you are, and many things cannot be separated ... and you cannot as yet separate your life from your particular appearance. Because that's the instrument you have in order to express life in some way or other, and although you may try at times to separate them—you say “This is me” and sit quietly and let the rest go—the moment later when you start breathing you, again, use your body for maintenance of that form of life in you.

And these are the problems you must consider all the time when you are here, when you are in ordinary life, when you are busy, when you're not busy, when you are lazy, when you are upset, when you rebel, when you resent, when you are in argument, when you are constantly affected by all the different things of ordinary life coming in on you that you cannot digest at that moment. And the difficulty of working together, the difficulty of accepting each other for whatever we are; the way *they* have to accept you, sometimes you impose on them because you happen to be what they ... the way you are, you have a right to live your own life, but don't affect others too much. And if you have to ... you want to explode, you remember Gurdjieff mentioned that once to a girl at the Prieuré who was a little fat and ate too much. He said “It's all right. It's all right, Luma. You can do what you like, but if you have to explode go out in the garden and do it there.” Don't let your particular state—your mood and whatever it is—affect other people. Get out of the way. Go somewhere else. But when you come back, then you have a responsibility to work together; and that you must try to do, and *never* forget it.

An aim that you can have in order to overcome the difficulty of ordinary life is, of course, helpful. When it cannot be realized immediately—maybe in the next year, maybe in the next month, I do not know—maybe tomorrow it can, but it has to give you something that now enables you to take life as it is at the *present* time presented to you and to work through it, to accept it and as I say, not to ‘run away’ from it.

You see, what we want to do here and the totality of all the different kind of activities, or sometimes the way I talk as if it is a holy sacrament that I try to ... to share with you, I do not care very much what you think about it. And at what particular level that I place these kind of things in my life, it doesn't I mean that you have to accept it in the same way, and you may not have to be in that kind of an attitude, which I have once in a while, of trying to pray or to have a

prayerful attitude towards the creation of an 'I'. And maybe that what you understand of your own life is not sufficiently involved in it, it is your affair. You live your life the way you wish to live it, and all I try to tell you is, there is an aim and there is a possibility for you if you really want to grow up, and that is a direction and then you can choose.

Tonight we'll have a little meeting of those people at the hotel ... at the Guest House who live there permanently. I would like to have some kind of an idea of what they think, what they want to do, what their attitude is towards living there, what is the responsibility that I wish to incur, to what extent it is possible to create a different kind of an atmosphere. Because every once in a while I hear a little bit about it, and I would like to see it myself. And don't go there, now, this afternoon and clean up your room or so; because I know that it is a mess every once in a while and there is still too much youthfulness, not enough maturity, not enough wish to do something that is worthwhile from the sake ... or from the standpoint of something that is to be maintained by those who live there. Too much carryover from I what you still were used to, probably, when you were brought up, or in the surrounding where really nothing was taught to you about taking a responsibility.

So, I would like to talk about it. I would like to talk about the different activities with different people in which we are now generally engaged. You remember, last week I said something about the Book Store and also about the Amity Store. We still have to straighten out a few things. It's possible maybe that because of my own experience it can be helpful to talk about it in order to get clear what is this aim of spreading our energies a little bit too thin maybe once in a while, and at the same time keeping on pushing on many different kinds of fronts. But we have to see what is related and what can profit by what someone else is doing, even if you can profit solely by the example as set by some people who are earnest and honest.

I talked about Group leaders. That has to be straightened. I have to know that Group leaders have the right attitude towards Work, that they are not just assuming it's a nice, happy-go-lucky little bit of an affair—now we sit, cozily talking a little bit about our Souls. That doesn't work, and it doesn't belong.

There are certain rules I will still have to make. I will run the risk of being considered autocratic. I have explained it before. It is true—I am. I try to imprint on all of you a certain stamp, so that when you have been under that influence you can take it away. You can then wash it off ... if the ink was not lasting it won't matter very much, but if the stamp was burned

into you, you will not be able to get rid of it easily. I hope that in your life, in your inner life you'll *never* get rid of me. I hope that there always will be, in whatever experience you might have, a recollection of the sincere and honest intention on my part to tell you what is life and the value; and that in considering it that you then will say maybe "I didn't understand him," or "I don't know what he was driving at and many times I disagreed and I criticized," but that besides that there is something that is awakened in you that I think belongs to you, and when it is awakened that then you can take, really, the responsibility further for going and continuing in that direction towards your own freedom. That is really what I talk about all the time: To become free as Man should be, free from Earth if he wishes to go to Heaven.

Try to see this kind of Work in that light. Try to take to yourself certain things that are of value, and keep them within yourself. Try to digest them. Walk with them. Make them available to you when you pray. Try to remember a mission you might have, an aim you have to fulfill, something that is not of this Earth. Without any question, not of this Earth. Because if it were, life would only exist on Earth only, and it doesn't. There are more than enough indications that life is eternal and that there is something else somewhere else, and not just on this puny little planet of ours or in this puny little body of ourselves. That we are part of a totality, and that it is the aim of Man to find out not only what is his place, but also what is meant by the totality—I ended last night—the totality of All and Everything.

It is such a good title for that book, and last night we drank to Gurdjieff. Again, today I would like to drink to his memory, and the representation of whatever the thoughts and the ideas are in you. To that. I hope that it will continue, and that it will grow and that it will bear fruit.

To Gurdjieff.

Sunday, Barn Lunch

Mr. Nyland: Well, I'm very glad that so many came today. I would suggest that you don't wait too long in going home. I don't know how that affects the people who have Movements here, but I think most of them... Peter, are they inhabitants?

Peter: Warwick.

Mr. Nyland: Warwick?

Peter: Most of them.

Mr. Nyland: So I would say, feel free to go home when you think you have to. I would not travel in the dark if you can avoid it. That applies to Boston too.

Fred, how was it this morning.

Fred: It was slow travelling.

Mr. Nyland: Yes.

Fred: But I think it's going to get better. [pause, laughter]

Mr. Nyland: Of course, we all hope. And we put the hope in a big barrel, and then we stir it up and then we pull out expectations; and then we stir ... and put it back—reinvestment, you see—and after that we stir it and we take out assurances; and after that we put it back, again stir it some more and then we have reality. In that case, you better take the barrel with you. [laughter]

Who was working outside shoveling snow. I saw a lot of them, really. Who knows how to handle a snow shovel. You know, shoveling snow is just as difficult as playing golf. There is a certain 'stance' they call it—don't they?—with golf, how to stand before you can hit the ball? You have to have the same kind of a posture, and you have to have much more control over your body and you have to be very deliberate of where you put the snow shovel or the ... whatever you have ... are using—a coal shovel, flat one; or a rounded, pointed shovel—and you should not bend too much.

Who can teach how to clear a road. Who has done it. You have to have a person with a great deal of experience, who knows. I think it would be useful if you tried this afternoon, whoever is doing it to see if you can actually get a picture of your body. And many times you know the body just does it a little bit haphazardly, without any particular control, and it is something that I believe would be very useful for a person to try to learn to control the muscles of his body when he wants to shovel. And there is a certain rhythm in that; that when you actually start to feel that your body is doing something that the shovel is part of it, and that the movements of your arms and the way you hold the handle, the way you put your fingers around it and hold it tight and loose. That is, you ... if you're right-handed you have your shovel probably sticking up in front of you, on the left side is the shovel and the right hand is above on the handle. The right hand steers the shovel—that is the force—the left hand lets it slip through and holds it in a certain position, and it is the division of your body that then is responsible for the swing of the particular shovel with the snow on it. And the difficulty in shoveling is, that the snow sticks on the shovel itself. You can change that by putting a little oil on sometimes—or paraffin—or you have to clean the shovel, or you have to know when to lift that weight off the shovel. And all kind of little tricks that you can learn, and don't do it haphazardly as I've seen

you do this morning: With a great deal of intensity and a desire and an enthusiasm; you wear yourself out in ten minutes, but if you could have a certain rhythm in that.

Like in many other things, of course, but this is a good opportunity to see what you can do with your body, and how your body can respond and where you are while you direct it; from your mind, of course, in the first place because you have to be intelligent, but also that your heart can be in it wishing to do it right, and every once in a while if you can see your posture and how you are battling with the snow... and the snow objects to you doing it, because the snow wants to stay on the ground; it doesn't want to be disturbed, and it is that kind of a battle against nature.

It's the same with all kind of work on the Earth ... work whenever you are confronted with the condition of Earth. That you want to move Earth as you are shoveling sand, sometimes that you have a pickaxe—all these kind of things are extremely useful to find out what your body is willing to do, and to what extent you can control it. All of it belongs to Work as a whole. It is a preparation for yourself to become flexible with whatever your body is able to do afterwards in becoming a servant to that what really should guide it, and for the time being you assume that your mind is able to do it; and in many instances when there is enough of a feeling your body will follow it, and whenever you wish to develop a dexterity your mind of course has to have that kind of a quality of being in charge to see what the dexterity involves, and that the body has to follow.

Try to utilize these kind of opportunities, if you possibly can, to see what it is. It's not only a lark. It is something you can really make useful for yourself, and in that way I say it is as if you are digging into the Earth itself. Because this is really the allegory. There is something in me that I call my body, and that is for me the Earth. And snow shoveling is a psychological attitude I have towards my body as a body, and I attack it by means of certain means. Like I attack the snow with a shovel, so I attack the different conditions of my body by something that is a psychological shovel for me. That at times I wish to make the body feel that there is something there that is going to be disturbing my body, and my resentment of the body is exactly the objection of the snow, which doesn't want to get away from that shovel and bothers you.

The states of your body as the Earth and your attitude as Man wanting to find out what your body is really up to and what you have to do for your mind to be strong enough, is what I call the 'psychological' attitude towards yourself; to make your body then at certain times, in this kind of an allegory do the same thing as what is the posture whenever you shovel snow. You

take your breath, sometimes you stand, you consider yourself. You consider what your body wishes. You consider what your mind is able to tell you clearly. You have to have, almost I would say, now, 'in your left hand' your heart. You have to know that there is something that is needed for the attempts to overcome the desires of your body.

You have to be very clear about that. The snow has life of its own, so has the Earth, so has your body. Man is supposed to be superior. He has to learn to adapt himself to the conditions of Earth. The mind has to learn to adapt itself to the conditions of your body. You have to know what the body wishes, you have to know also what is right and what is wrong. And then, that is the way you go through a day: Using the snow shovel for yourself to see what you are, and to become acquainted more and more with all the little things, physically as well as psychologically, in yourself.

This kind of self-study: To become acquainted, to know what you have, to know also what you have not; to know also how to manipulate what you have, to see that that what you have is going to yield the greatest possible result for you; so that you are more efficient in the manipulation of your body and to be able at times to be strong enough to tell the body for whatever it is ... whatever its worth is, sometimes you tell it to shut up.

This is the beginning of Work, this is a preparation: An acquaintanceship with your instrument; with what you want to Work with, that what is there available for all of us. Particularly when you come like today and there was a little hardship involved. And to some extent I think you can be very proud that you came. I'm very happy that so many came; that you attempted, that you actually were not swayed by a little bit of snow and the difficulties, of course, that will be in running a car and sliding off the road and special kind of effort that you'll have to make.

It's very good. It means there is life and it's a question, now, to turn such life also for your benefit; in trying to extract, from that what is life in you, certain forms of energy for the wish to build something within yourself. Don't let all the energy now go in battling the snow. Every once in a while come to yourself; and then it is as if the energy which otherwise is sent in ordinary activities, you hold it up and you send it in a different direction; upon your command because you wish, then, to become Aware of yourself as you are, and the energy which then goes in ordinary forms of life this time could go in another form of life which, of course, I believe is much more useful and much more lasting, and much more becoming to what Man should be.

One can use all different opportunities; not only for Work, but one can use them to place oneself in a totality of life as a day like today; and all the time try to see that there is a kind of a connection as an energy-flow of life in you which could, at any one time when you wish, be directed for something that really, I say again is worth much more. Don't let your life flow away too much. There is a certain period in which you have to start controlling it. Up to that point youth, exuberance, overjoyment—all of that becomes legitimate because the factory produces so much; but when it is in activity it is the time to remember that it will not always be like that, and that even your brain will sometimes stop and that *now* is the time when you are still able to start a conduct of yourself, in being able then to choose the channel through which you wish this energy to flow. And gradually you will become a Man because of it, since you will have contained within yourself, and controlled, energies and forms of life which you can then call on upon command; that they become available to you and in that sense, then, you could meet many different conditions, even when they are unusual; that you know ... almost because of this life that you know instinctively what is your attitude and what it should be, and how you can execute whatever is ... whatever you are called upon to do.

So maybe it's a good thing we have snow today, but still I don't wish too many of them.

To Gurdjieff.

Saturday evening, Guest House meeting

Comment by Mr. Nyland before reading aloud the transcript of the meeting (below, last 22 min of M1534): As a third part to this particular tape M1534, I would like to add a few words which I said at the time of the meeting—the Saturday evening—in relation to the discussion we had about the hotel ... or the Guest House. It was at that time also recorded, but there were so many noises around that it became practically impossible to listen to it, and I still feel that a few remarks ... I asked Lynn Burnett to listen to it again. It illustrates what I think should be the attitude of the different people who are living at the Guest House—that is, should have towards the maintenance of that place. We have transcribed it, and I will now simply repeat from the transcription. I said then, at the time, as follows. There was a gathering—about ten of us—and only residents of the Guest House, so they have a very definite interest in the maintenance of this little --[inaudible]-- We can also read what we wish. It was after Robert made a few remarks, in general, about the Group which has happened, and this particular meeting happened to be one of the regular Nucleus meetings which they are holding on Saturday evening.

Mr. Nyland: Complaints, dissatisfaction, enjoyment, gratefulness, opportunity, whatever it is. Everybody is gainfully employed during the day. Who is here during the day. Nobody. Beth, you are, Lynne, and all the others of course are working for a living—at least for most ... part of

the time ... for the most part of it.

Good. So, now what. What is your idea of this place. How do like it. What do think could be done. What would be an ideal state that you can reach. What would you like if it is your own house. Supposing it is your own house, how would you live in it and what would you do. I've seen all the rooms now, practically. I think you should make a plan for four weeks—all of you, without exception. A plan of concentrated labor during whatever evening you can spare; to start with your own room, and to get paint and plaster of Paris, fix up all the little cracks. Select whatever paint you want as color, and work on it so that in different rooms work is going on at the same time.

It is not the plan to plan before you do it. Because maybe you have to ask Robert first or if it is to fix up the woodwork, but if you get back, now, to your room and you look at it, would you say "How would I like to live, what can I do for myself." There are different types of people. They live in different surroundings and it depends on where you come from ... and even where you come from, that at the present time you're satisfied with certain demands you place on yourself; and whatever it is that you feel, that having worked the whole day that you're tired so you are entitled to sit in an easy chair and read Time magazine, or that you feel that still the day is not over as yet and something else ought to be done. And I think you should make, as I say, a month 'program,' four weeks of honest attempts to put this whole place in shape. Because it isn't, and you know it. I mean, it's no use talking about it because all ... everybody can see it wherever they look, and there is a hell of a lot of work to be done to it.

It cannot be done by one person, and it cannot be done by a person who suggests it and cannot follow it up. Because all of you must share that responsibility for the maintenance, and for the first ... in the first place, fixing it up. Whatever the handicaps are—and I realize that time, difficulties and getting this-and-that arranged; and also the expense that is involved, and that there are many people who try and have tried—and I am not saying anything about it, because I think there is work that has been done that is very, very good, and also there is a spirit, there is really a wish to do something. But you have to join in that kind of a wish; and then with that wish and you realize that everybody else has that kind of an aim for this building as a whole, that you divide yourselves and you take the responsibility for where you live, as if that is a place which is your house and you would like to make that house comfortable for yourself. It can have your own expression, an atmosphere that you want to create.

Things are dirty, you don't clean it. You leave things on the floor. You have difficulties, of course. The dog is not so easy. Different animals. Things that you are attached to. Things that are in the wrong place. Beds that are not made. Shove them out, leave it, things are simply left without putting them back in the proper place. And as I say, this may be because you are so used to it and you love to live every once in a while in a mess. And sometimes you think that you have to live in a mess because you cannot Work, and other people don't want to live in a mess because they cannot live in a mess—whatever it is and whatever your type is—but there is a general requirement of the building in which a community happens to be.

Last night, you know, I talked about caring, and I think it applies very much to that what is right near you, in your hand. *Not* caring for someone out in Africa; care right now for where you are and what can you do, and you might say in the 'spirit of fun'—or rather, wishing to some extent even joyful—to try to make this place so that you are not ashamed of it.

I would be ashamed to bring every one of my family here—anyone. And although it can be explained—and everybody can explain everything, of course, and you can rationalize and have all kind of excuses; and I'll admit there are the excuses and you have lived with them, and sometimes you have not felt like doing anything about it—but a certain coherence, what I call 'solidarity,' the solidarity comes from an aim in each one's life. And then you start to judge what is this kind of an aim and to what extent can you in your behavior belong to an aim which is higher than ordinary life, and when it is translated into the terminology of your present living and then you say to what extent is now the way I live 'becoming' to that what I really imagine, at least, like this could be, then I think you will have in that a wish to care.

You care for a house in order to receive from the house something that reminds you. The attachment you can have is that when you then look and say "You remember how difficult it was to paint that," and "You remember how the ceiling came down," and "You remember how we put up wallpaper"; and "It was too heavy, and how it broke," and "How I had to drive in the nail with my left hand till I couldn't do it at all." Things of that kind, they are very small in themselves but they have a meaning when they are attached to an aim as if, you might say, you set up house 'with yourself.' You don't have to be married for that. You have to have a certain love for yourself to wish to live in a house that you have built. There is a tremendous amount of desire that one wishes and an enthusiasm to do it, but you must do it right, you must do it really when you wish. And sometimes that wish is stimulated by other people, and that is how you

help each other; so that you may be very tired sometimes, and someone else is already working somewhere. It is not that you're ashamed into it, but something is kindled in you and then, if you're sometimes sensitive enough to that you are on the road of answering to a requirement for yourself—the way you feel that you ought to become. It will not be harmonious, and it will not be perfect and there will be many things that you also, in your attempts that you will try to get away with doing certain things a little halfway. Don't allow it. Do it well. As well as you can. Do it slow, if necessary.

The four weeks can be extended, but the attempt has to be made and all of you have to feel that. Not one or two. You can't leave it to Robert and Lynne—and David, although he is a little older ... he certainly is older than many of you. You are young. My God, you have your life ahead of you. This is for you—an attempt to prove that there is something in you that actually could come out; and you will learn, because you will profit by it later in life; having acquired certain dexterities in the first place, but in the second place the feeling of responsibility which will help you in whatever you afterwards will have to face.

I think in that way you will have much more of a coherence of joining together. Like sometimes one says if one is asleep but another one is Awake, he can help me. When one is weak and another one is strong, he can help me. When I'm in need and someone has superfluity ... superfluosness, he can help me. And I am in a state where I know that someone else is around who can help me, I can do it myself; because I know I could get help but I don't want it because I wish to do it myself.

And that is really the problem. It goes down into your essence, in your inner life. It's not just staying on the surface. You do it with intensity. You do it with a real wish. You want to express something of your life in that. And of course you can do it, but you have to take the time off. And the time has to be taken off from your little leisure—from a little giving in and following the line of least resistance—for little bits of sacrifice; that you for a purpose in order to profit by it later; so that when you look at it you say I would like to read, even, All and Everything and I think I ought to do it for my education, or for my necessity of wanting to Wake Up in life.

This time you wake up in a different way. This time you get up in the morning in order to finish a door before you go to work ... so that you wish in that sleep, ordinary physical sleep you have an idea you go to bed with. You want to wake up because it was left unfinished, maybe

because you were tired and maybe because there is such a burning desire in you, really to be honest about your work.

You have to learn to be honest. It is not so easy, and conditions of life as they are now, they don't help you. They are very deleterious. Everything is based on happy-go-lucky, hippy existence, never mind because ... and then sometimes you might say "tomorrow we die anyhow." That *laissez-faire* is very pernicious. Sometimes something has to be in you that does not wish to die, and that has to come out once in a while in an expression and you feel that ... that you can do it; not that you are able to be different, but you have to give up something, something of your little wishes, something for a common aim, something for each other.

That's what I mean by caring. But it is not that one does it and the other doesn't. All of you, without exception. Because if you don't, you become like a sponge; you simply soak up what someone else has provided, and you not giving ... *you* are not giving, and honestly you're not entitled to it. Whenever there is some kind of a creation of an atmosphere, people will feel it. It goes by your feeling. It's not a reasoning. Because you will find excuses in the reasoning. Your mind is clever enough, you can even avoid it—doing work—but your feeling is not fooled. You have to have a deep enough feeling in that kind of a wish, almost an emotional attitude towards "Here is a house for all of us, my God let's make it into something worthwhile so that," as I say, "I would love to bring my wife here to look at it." And I am ashamed. I cannot excuse it. And it puts me down; because, then, who am I wishing to live in this.

I've talked about appearances. I've talked about behavior of Man. I've talked about dignified. I've talked about what is becoming. What do I wish to be in the future. I must build now. When I'm young I can build—thank God. When I'm young I'm flexible, and I have to get off my high horse every once in a while. I have to get out of my prejudices. I have to realize that other people are different from the way I am, and that even when I wish to criticize that I am in my own way in that kind of a criticism. Because, it doesn't belong. One criticism neutralizes another, and it is a waste of energy. I have a perfect right to be critical about anybody else and they can criticize me, and where does it get me: Just talk and argument, and no willingness to change what is in your mind as those so-called 'thoughts' for yourself and your selfishness; to indulge and to remain on that kind of a level every once in a while, and let it go because tomorrow is another day and I am not here during the day anyhow, and when I come back, "Well, all right, I will sleep." No, it is not a question of perfection, you know. That is an idiotic

ideal state. Because you live in it so you can never keep it perfect, and sometimes it may be muddy outside, you bring the mud in—too bad. Maybe you clean it up; maybe you don't want it, you think someone else is going to do it.

When I say about this for the next four weeks, it is everybody's concern. And every week again you talk about it; so that you see: What progress have I made, to what extent have I made inroads on my selfishness, to what extent have I actually cared for this place and for others who live here. What have I done to help create an atmosphere for someone else so that, in turn they will do it for me. Because, I am part. If you are not part of the totality of this, you know, you don't belong. Really, you don't. And if you want to find out with your mind why it is advisable—useful, almost cheap to live here and to have this kind as an opportunity—maybe later if you build your own house you find out what is needed, and every once in a while, when you sacrifice that it is really, really necessary.

I say, it is not only money. Money is very cheap compared to your efforts. That what has to come for you is an inner wish of really adapting yourself, to become flexible to that what seems to be and what you agree with in the depths of your heart. That what is really needed, it comes back to what you are in this, and to what extent do you allow things that are not quite right to continue to influence you. You create a world in order to be fed by the world you have created, so that then in you again there is the stimulus to meet the world as a whole. You make this a 'nucleus,' as it were, a home. This is like a family operates. In that family one learns what it is to be able to get along with each other, and to derive from it a certain stamina. That is, that what is in you then becomes solidified, and based on what father and mother have given or what the family provided, or the house, or that what was in your early years your surrounding; and it is *this* that you can create; so that when you go out in the rest of the world after some years—maybe; who knows where you will be—that you will remember because you have made attempts, and the attempts will help you in your life later. When you are faced again with problems which at that time might require responsibility, you will have self-confidence because you have met certain *other* problems, and they have given you confidence because you took, at that time, the responsibility for them. That is how one grows, day after day, year after year until you get as old as Methuselah; and you still happen to be on Earth, and then one looks back at your life, your life at the Guest House, and I hope that time ... at such a time you can see it was worthwhile because you got something from it.

In this place you establish principles of character. In this place you can grow with your inner life. In this place you belong if that what you wish is wish for Work on yourself. If that kind of an aim is with you, then this place can help you as an opportunity to furnish, exactly now, what you need now, and not tomorrow and not next year.

You have a foundation already. There is a house. It is provided. It has been paid for—practically ... almost all of it. Those are not the burdens of you. All you do is to contribute what you can out of your own daily wage—wherever you earn, whatever you earn—and now you make this house your own. Part of you must go into it. Whatever is strong. Whatever is strong of the brush and the paint, you put your sweat on the outside and your heart inside. That is how it starts to live. You must make it alive. It dies much too soon. You must not let it. It is your own, you can claim it. It is there for you, use it. For yourself all the time the opportunities are used for your selfish wish to grow, and when you once can grow in it and when you once can see what it can mean for you and to what extent it is really of a help later on in memory, then the present time as an experience, you will see it and you will love it; because your life went into it, and that what is returned will be hundredfold for your growth. Look at this place in perspective, not day by day, even.

End of transcript

Comment by Mr. Nyland after reading the meeting aloud: And that was practically the end. It ran off—the tape—but what I said further was no ... of no particular value. So I will end this now, here at this point.

End of tape